To the ~~foregoing~~ many *teſtimonies of the happineſs of a life ſpent in the ſervice of* GOD, *may be added that of a faithful ſervant of* CHRIST *from amongſt ourſelves, to wit,* DAVID BRAINARD, *who ſpent the flower of his age in a faithful labour, for the converſion of a number of* Indians *of this and the neighbouring province. In the courſe of this labour, it pleaſed* GOD *to viſit him with ſickneſs, it is thought, brought on thro' the hardſhip he endured in that ſervice. His diſorder proved a conſumption, which put a period to his life in the year* 1747, *being the* 30*th of his age. The following extracts of ſome letters he wrote to his friends, moſtly during his ſickneſs, will fully evince the truly chriſtian diſpoſition of mind of this ſincere follower of* CHRIST. *May they be bleſſed to the well diſpoſed reader.*

My dear BROTHER,

THERE is but one thing, that deſerves our higheſt care, and moſt ardent deſires; and that is, that we may anſwer the great end for which we were made, *viz.* to glorify that God, who has given us our be-

ings, and all our comforts, and to do all the good, we poſſibly can, to our fellow men, while we live in the world: And verily life is not worth the having, if it be not improved for this noble end and purpoſe. Yet, alas, how little is this thought of among mankind; moſt men ſeem to live to themſelves, without much regard to the glory of God, or the good of their fellow creatures; they earneſtly deſire, and eagerly purſue after the riches, the honours, and the pleaſures of life, as if they really ſuppoſed that wealth, or greatneſs, or merriment, could make their immortal ſouls happy. But, alas, what falſe and deluſive dreams are theſe, and how miſerable will thoſe ere long be, who are not awaked out of them, to ſee, that all their happineſs conſiſts in living to God, and becoming holy, as he is holy! Oh, may you never fall into the tempers and vanities, the ſenſuality and folly of the preſent world. You are, by divine providence, left as it were alone in a wide world, to act for yourſelf: Be ſure then to remember, it is a world of temptation. You have no earthly parents to be the means of forming your youth to piety and virtue, by their pious examples, and ſeaſonable counſels; let this then excite you, with greater diligence and fervency, to look up to the father of mercies, for grace and aſſiſtance againſt all

all the vanities of the world. And if you would glorify God, anſwer his juſt expectations from you, and make your own ſoul happy in this and the coming world, obſerve theſe few directions; tho' not from a father, yet from a brother, who is touched with a tender concern for your preſent and future happineſs.

Daily endeavour to practiſe a life of ſeriouſneſs and ſtrict ſobriety. The wiſe man will tell you the great advantage of ſuch a life, *Eccleſ.* vii. 3. Think of the life of Chriſt; and when you can find that he was pleaſed with jeſting and vain merriment, then you may indulge it in yourſelves.

Again: Be careful to make a good improvement of precious time. When you ceaſe from labour, fill up your time in reading, meditation, and prayer. And while your hands are labouring, let your heart be employed, as much as poſſible, in divine thoughts.

Further: take heed that you faithfully perform the buſineſs you have to do in the world, from a regard to the commands of God; and not from an ambitious deſire of being eſteemed better than others. We ſhould always look upon ourſelves as God's ſervants, placed in God's world, to do his work; and accordingly labour faithfully for him; not with a deſign to grow rich and great, but to glorify God, and do all the good we poſſibly can.

Again:

Again: Never expect any ſatisfaction or happineſs from the world. If you hope for happineſs in the world, hope for it from God, and not from the world. Don't think you ſhall be more happy, if you live to ſuch or ſuch a ſtate of life, if you live to be for yourſelf, to be ſettled in the world, or if you ſhould gain an eſtate in it; but look upon it that you ſhall then be happy, when you can be conſtantly employed for God, and not for yourſelf; and deſire to live in this world, only to do and ſuffer what God alots you. When you can be of the ſpirit and temper of angels, who are willing to come down into this lower world, to perform what God commands them, tho' their deſires are heavenly, and not in the leaſt ſet on earthly things, then you will be of that temper that you ought to have, *Col.* iii. 2.

Once more: Never think you can live to God, by your own power or ſtrength; but always look to, and rely on him for aſſiſtance, yea, for all ſtrength and grace. There is no greater truth than this, *that we cannot do any thing of ourſelves*. Yet nothing but our own experience can effectually teach it to us. Indeed, we are a long time in learning, that all our ſtrength and ſalvation is in God. This is a life, that I think no unconverted man can poſſibly live; and yet it is a life, that every godly ſoul is preſſing after in ſome good

good meaſure. Let it then be your great concern, thus to devote yourſelf, and your all to God.

I long to ſee you, that I may ſay much more to you than I now can, for your beneſit and welfare; but I deſire to commit you to, and leave you with, the father of mercies and God of all graces; praying that you may be directed ſafely thro' an evil world, to God's heavenly kingdom, and am your affectionate brother,

DAVID BRAINARD.

To a SPECIAL FRIEND.

CERTAINLY the greateſt, the nobleſt pleaſures of intelligent creatures, muſt reſult from their acquaintance with the bleſſed God, and with their own rational and immortal ſouls. And Oh, how divinely ſweet and entertaining is it, to look into our own ſouls, when we can find all our powers and paſſions united and engaged in purſuit after God, our whole ſouls longing, and paſſionately breathing for a conformity to him, and the full enjoyment of him. Verily, there are no hours paſs away with ſo much divine pleaſure, as thoſe that are ſpent in communing with God and our own hearts. Oh, how ſweet is a ſpirit of devotion, a ſpirit of ſerioufneſs and divine ſolemnity, a ſpirit of

goſpel

goſpel ſimplicity, love and tenderneſs! Oh, how deſirable, and how profitable to the chriſtian life, is a ſpirit of holy watchfulneſs and godly jealouſy over ourſelves; when our ſouls are afraid of nothing ſo much as that we ſhall grieve and offend the bleſſed God, whom at ſuch time we apprehend, or at leaſt hope, to be a father and friend; whom we then love, and long to pleaſe, rather than to to be happy ourſelves, or at leaſt we delight to derive our happineſs from pleaſing and glorifying him! Surely this is a pious temper, worthy of the higheſt ambition, and cloſeſt purſuit of intelligent creatures, and holy chriſtians. Oh, how vaſtly ſuperior is the pleaſure, peace and ſatisfaction derived from theſe divine frames, to that which we (alas) ſometimes purſue in things impertinent and trifling! Our own bitter experience teaches us, that in the midſt of ſuch laughter the heart is ſorrowful, and there is no true ſatisfaction but in God. But, alas! How ſhall we obtain and retain this ſweet ſpirit of religion and devotion. Let us follow the apoſtle's direction. *Phil.* ii. 12. and labour upon the encouragement he there mentions, *Verſe.* 13. For it is God only can afford us this favour; and he will be ſought to, and it is fit we ſhould wait upon him for ſo rich a mercy. Oh, may the God of all graces afford us the grace and influences of his

his divine ſpirit; and help us, that we may from our hearts eſteem it our greateſt liberty and happineſs, that whether we live, we may live to the Lord, or whether we die, we may die to the Lord; that in life and death, we may be his, *&c. &c.*

To his BROTHER.

Dear BROTHER,

I HAD determined to make you and my other friends in *New-England* a viſit this fall; partly from an earneſt deſire I had to ſee you and them, and partly with a view to the recovery of my health; which has, for more than three months paſt, been much impaired. My diſorder has been attended with ſeveral ſymptoms of a Conſumption; I have been at times apprehenſive, that my great change was at hand: Yet bleſſed be God, I have never been affrighted; but on the contrary, at ſome times much delighted with a view of its approach. Oh, the bleſſedneſs of being delivered from the clogs of fleſh and ſenſe, from a body of ſin, and ſpiritual death! Oh, the unſpeakable ſweetneſs of being tranſlated into a ſtate of compleat purity and perfection: Believe me, my brother, a lively view and hope of theſe things, will make the king of terrors himſelf appear agreeable.—Dear brother, let me intreat you

to

to keep eternity in your view, and behave yourſelf, as becomes one that muſt ſhortly give an account of all things done in the body. That God may be your God, and prepare you for his ſervice here, and his kingdom of glory hereafter, is the deſire, and daily prayer of your affectionate loving Brother.

To a FRIEND.

HOW amazing is it that the living, who know they muſt die, ſhould, notwithſtanding, put far away the evil day, in a ſeaſon of health and proſperity; and live at ſuch an awful diſtance from a familiarity with the grave, and the great concerns beyond it. And eſpecially, it may juſtly fill us with ſurprize, that any whoſe minds have been divinely enlightened to behold the important things of eternity as they are, I ſay, that ſuch ſhould live in this manner. And yet, how rare are the inſtances of thoſe, who live and act from day to day, as on the verge of eternity, ſtriving to fill up all their remaining moments in the ſervice, and to the honour of their great maſter. We inſenſibly trifle away time, while we ſeem to have enough of it, and are ſo ſtrangely amuſed, as in a great meaſure to loſe a ſenſe of the holineſs and bleſſed qualifications neceſſary to prepare us to be inhabitants of the hea-

venly

venly paradiſe. But oh, dear ſir, a dying bed, if we enjoy our reaſon clearly, will give another view of things, &c. &c. &c.

To his BROTHER *at College; written in the Time of his extreme Illneſs in* Boſton, *a few Months before his Death.*

My Dear BROTHER,

IT is from the ſides of eternity I now addreſs you. I am heartily ſorry, that I have ſo little ſtrength to write what I long ſo much to communicate to you. But let me tell you, my brother, eternity is another Thing than we ordinarily take it to be in a healthful State. Oh, how vaſt and boundleſs! Oh, how fix'd and unalterable. Oh, of what infinite importance is it, that we be prepared for eternity! I have been juſt a dying now for more than a week; and all around me have thought me ſo: But in this time I have had clear views of eternity; have ſeen the bleſſedneſs of the godly, in ſome meaſure, and have longed to ſhare their happy ſtate; as well as been comfortably ſatisfied, that tho' grace I ſhall do ſo! But oh, what anguiſh is raiſed in my mind, to think of an eternity for thoſe who are Chriſtleſs, for thoſe who are miſtaken, and who

bring their falſe hopes to the grave with them: the ſight was ſo dreadful, I could by no means bear it. My thoughts recoiled, and I ſaid (but under a more affecting ſenſe than ever before) who can dwell with everlaſting burnings! Oh, methought, that I could now ſee my friends, that I might warn them to ſee to it, that they lay their foundation for eternity ſure. And you, my dear brother, I have been particularly concerned for; and have wondered, I ſo much neglected converſing with you about your ſpiritual State at our laſt meeting. Oh, my brother, let me then beſeech you now to examine, whether you are indeed a new creature? Whether you have ever acted above ſelf? Whether the glory of God has ever been the ſweeteſt, higheſt concern with you? Whether you have been reconciled to all the perfections of God? In a word, whether God has been your portion, and a holy conformity to him, your chief delight? If you can't anſwer poſitively, conſider ſeriouſly the frequent breathings of your ſoul: But don't, however, put yourſelf off with a ſlight anſwer. If you have reaſon to think you are graceleſs, oh, give yourſelf and the throne of grace no reſt, till God ariſe and ſave. But if the caſe ſhould be otherwiſe, bleſs God for his Grace, and preſs after holineſs.

The

The following experience of ſome men of note for their ſtation and learning, expreſſed near the concluſion of their days, may be a farther matter of inſtruction to the thoughtful reader.

COUNT OXCISTERN, Chancellor of Sweedland, a perſon of the firſt quality, ſtation and ability in his own country, and whoſe ſhare and ſucceſs not only in the chief miniſtry of affairs in that kingdom, but in the greateſt negotiations of Europe, during his time, made him no leſs conſiderable abroad. After all his knowledge and honour, being viſited in his retreat from public buſineſs, by Commiſſioner Whitlock, ambaſſador from England to Queen Chriſtiana, in the concluſion of their diſcourſe, he ſaid to the ambaſſador, I have ſeen much, and enjoyed much of this world, but I never knew how to live till now. I thank my good God that has given me time to know him, and to know myſelf. All the comfort I have, and all the comfort I take, and which is more than the whole world can give, is feeling the good ſpirit of God in my heart, and reading in his good book (holding up the Bible) that came from it. And further addreſſed

addreſſed himſelf thus to the ambaſſador; you are now in the prime of your age and vigour, and in great favour and buſineſs; but this will all leave you, and you will one day, better underſtand and reliſh what I ſay to you; and then you will find that there is more wiſdom, truth, comfort and pleaſure in retiring and turning your heart from the world to the good ſpirit of God, and in reading the Bible, than in all the courts and favours of princes.

BULSTROD WHITLOCK himſelf, a ſcholar, a lawyer, a ſtateſman, who is ſaid to have been one of the moſt accompliſhed men of his age, when retired from the world, amongſt many other ſerious things, thus expreſt himſelf, I ever have thought (ſaid he) there has been one true religion in the world and that is, *the work of the ſpirit of God in the heart and ſouls of men.* There has been indeed divers forms and ſhapes of things, through the many diſpenſations of God to men anſwerable to his own wiſe ends, in reference to the low and uncertain ſtate of man in the world; but the old world had the ſpirit of God for to ſtrive with them, and the new world has had the ſpirit of God, both Jew and Gentile, and it ſtrives with all; *and they that have been led by it*, have been the *good people* in every diſpenſation of God to the world. And I myſelf muſt ſay, I have felt it

it from a child to convince me of my evil and vanity, and it has often given me a true meaſure of this poor world, and ſome taſte of divine things, and it is my grief I did not more early apply my ſoul to it. For I can ſay, ſince my retirement from the greatneſs and hurries of the world, I have felt ſomething of the work and comfort of it, and that it is both ready and able to inſtruct and lead, and preſerve thoſe that will humbly and ſincerely hearken to it. So that my religion is, *the good ſpirit of God in my heart*; I mean, what that has wrought in me and for me.

Dr. DUNN, a great poet, taking his farewell of his friends on his dying-bed, left this ſaying behind him, for them to meaſure their fancies and their actions by;—I repent of all my life but that part of it I ſpent in communion with God, and doing good.

HUGH GROTIUS, a great ſtateſmen, and a man of the moſt univerſal knowledge that theſe latter ages have produced, winds up his life and choice in this remarkable ſaying, which ſhould abate the edge of other men's inordinate deſire after what they falſely call learning, namely, " I would give all " my learning and honour for the plain in- " tegrity of John Urick, who was a religi- " ous poor man, that ſpent eight hours of his

" his time in prayer, eight in labour, and " but eight in meals, ſleep, and other " neceſſaries." And to one that admired his great induſtry, he returned this by way of complaint: Ah! *I have conſumed my life in laboriouſly doing nothing.* And to another, that enquired of his wiſdom and learning, what courſe to take, he ſolemnly anſwered, *Be ſerious.* Such was the ſenſe he had how much a ſerious life excelled, and was of force towards a dying hour.

To whom may be joined SALMASIUS, a famous French ſcholar, who lived about the ſame time, after his many volumes of learning, by which he had acquired great veneration among men of books, confeſſed ſo far to have miſtaken true learning, and that in which ſolid happineſs conſiſts that he exclaimed thus againſt himſelf; Oh! I have loſt a world of time; time, the moſt precious thing in the world! whereof, had I but one year more, it ſhould be ſpent in David's Pſalms and Paul's epiſtles. Oh, Sirs! (ſaid he to thoſe about him) mind the world leſs, and God more. *The fear of the Lord, that is wiſdom; and to depart from evil, that is underſtanding.*

Extract

Extract of a letter wrote by the Earl of Eſſex, *to his particular friend the Earl of* Southampton, *ſometime before his death.*

"WITH reſpect to your natural gifts or abilities, remember, *Firſt*, That you have nothing that you have not received. *Secondly*, That you poſſeſs them, not as a lord over them, but as an accomptant for them. *Thirdly*, If you employ them to ſerve this world, or your own worldly delight, which the prince of this world will ſeek to entertain you with, it is ingratitude, it is injuſtice, yea, it is perfidious treachery: For what would you think of ſuch a ſervant of yours, who ſhould convert your goods, committed to his charge, to the advantage or ſervice of your greateſt enemy; and what do you leſs than this with GOD, ſince you have all from him, and know that the world, and the princes thereof, are at a continual enmity with him. And therefore, if ever the admonition of your trueſt friend ſhall be heard by you, or if your country, which you may ſerve in ſo great and many things, be dear unto you; if your GOD, whom you muſt (if you deal truly with yourſelf) acknowledge to be powerful over all, and juſt in all, be feared by you; yea, if you be dear unto yourſelf, and prefer an everlaſting happineſs before a pleaſant dream,

dream, which you muſt ſhortly awake out of, and then repent in the bitterneſs of your ſoul; if any of theſe things be regarded by you, then, I ſay, call yourſelf to account for what is paſt; cancel all the leagues you have made without the warrant of a religious conſcience; make a regular covenant with your God, to ſerve him with all your natural and ſpiritual, inward and outward gifs and abilities, and then he who is faithful and cannot lie, hath promiſed to honour thoſe who honour him; he will give you that inward peace of ſoul, and true joy of heart, which, till you have, you will never reſt; and which when you have, you ſhall never be ſhaken; and which you can never attain to any other way."

A letter wrote by (*the renowned*) John Locke *to* Anthony Collins, *to be delivered to him after his deceaſe.*

"I KNOW you loved me living, and will preſerve my memory when I am dead. All the uſe to be made of it, is, that this life is a ſcene of vanity which ſoon paſſes away, and affords no ſolid ſatisfaction but in the conſciouſneſs of doing well, and in the hopes of another life. This is what I can ſay upon experience, and what you will find to be true when you come to make up the account. Adieu, I leave my beſt wiſhes with you.

JOHN LOCKE."

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